MASAI CUSTOMS

pre

One of *ndoo* ox-milk ox-gives, *ai[j]ikini* 'I-receive, *nem ainake pikin* G-milk: "*Eidipa*."

Sukwet E-receive *pikin* *nenerrirkitine idye-nebee*.

Ore *el-ainore elaiki, engik* *eng-aine nirre ee-gitae, nelina* *e-nebee, naishin eng-aine,* *nelashi* E-kelikae *idye-nebee,* *aije*: "*Aidipa*."

Ooee, *nedilgeye e-nanta*.

Kidarai el-nankai ta-inne-aishig e el-nigwenani kaini ego ake nten aita nnarrak.

Kidarai el ninje 'I-kelikae-*nerrae tee'e-gwijye-aishigi*.

Ore *of aishi*[j] *nebeee*, *ainyishigitake* 'I-*nerrae*, *nebeai* 'I-*nguitio nebgwee nee inyeni*, *negwee ee-jore nenj*. *Ee-ne'e-darai nenki Ee-e'-nanta*.

Nishoy 'I-*kerrak nenj el* 'E-*darai, nenjik* I-*arrak*.

Nenjik el 'e-*gik e'-iyatti* '*nenta nenji* '*nenegilk, ne'ye* 'I-*kelikae* 'I-*kishidigi ta'-I-kerrae nenki* 'I-*kenyok ta-nenye*.

When the fire is dying down, the warriors standing outside are called, and told that, "it is finished."

They all run towards the spot, racing to get the horn.

The one who arrives first puts his hand in the fire, and, taking out the horn, stretches out his arm. He shows it to the others, and cries out: "I have finished it."

With this the E-nanta feast terminates.

The *Anamni*, or chief, is elected on the same day together with the *Aigwenani*, or Councillor, who was elected before the feast of circumcision.

Afterwards the warriors may be elected whenever they wish.

When the warriors have elected their chief, they slaughter cattle, and wait for four or five months, at the expiration of which they proceed on a raid. This is called The (fulfilment) *of the war* or The (selection) *of the chief*.

They wear cotton clothes[1], called The *woo*[2], on which are sewn the seeds of the *shishikki* tree[3].

They also wear necklaces made of twigs of the *e-nyatti* tree[4], and called *Nenegilk*, and some carry their helmet small knives or fans with them.

[1] Before cotton clothes were introduced, dressed skins were together worn.
[2] *Woo* garments are worn like the Spanish poncho, a slit being made in the middle for the head to pass through.
[3] A raid undertaken after a long peace is also called *ne-ne'e-darai*. Any warrior who shirks his duties on an occasion of this sort can be put to death, and his sustenance will not be guaranteed.
[4] *Nyiterna tomentosa*, K. Sc.

[5] *Acalypha fruticosa*, Forsk.

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[343] Kwa, ten turi el-meek, Il-kwyuk elmoni pe ariyye 'e-ibiye 'nomtoni en 'l-nomuk.

If a giraffe is killed, only the long hairs of the tail are preserved. The girls use these as thread to sew the beads on to their clothes.

Kwa, ten turi e-airua, ene 'e-gituak elmoni, ji' ainyuki 'e-gitaa.

Should an eland be killed, strips of the hide are taken and made into thongs for fastening the cattle with.

[345] Kwa, ten turi e-nilai, ene 'l-ingio elmoni pe ogiba 'l-ecuwa ten ogwo en-jore. Ingiba eli 'l-ayuk ten emoromi.

When an ostrich is killed, the feathers are made into head-dresses, which are worn by the warriors when they go to war. Boys also wear ostrich feathers when they are circumcised.

[346] Kwa, ten turi el-ligatuny, ene el-chini kwyo elmoni ji' aitua 'l-ecuwa en-ditki enji el-ligatuny, enata 'l-payiki aitoru, enyiki il-loghuny ten ogwo en-jore.

Whenever a lion is killed, the hide is taken, and the warriors make a head-dress out of the mane. They wear this when they go to war.

• [347] Kwa, ten turi e-ongoi, entuani el-kiloligoi, ji' aitua 'l-entuak el-inuyuo.

If a wildebeest is killed, the tail is kept, and the elders make their fans from it.

[348] Kwa, ten turi el-mashe, entuani 'ntuenak, nanaiki ten'e-aitoru pe nainia el-ewuo.

Should a greater kudu be killed, the horns are preserved and blown when people move their kraals, so that nobody shall lose the way.

[349] Kwa, ten turi eli e-muny, entuani e-nitue ongwetunyuki 'l-kuuna enitidigyuki 'l-ewui en 'l-eligak. Entui eli 'l-kuuna ten'l-aigwenak.

Lastly, if a rhinoceros is killed, its horn is taken and carved into shirts, which are used for hunting the ko-gnata and bulls with. The warriors' shirts are also made of rhinoceros horn.

Lolo-dudyit entuye 'l-Kuuna en-gitua

These are the wild animals of which the Masai make use.

[350] Kwa, ten enye el-tweure 'e-gitaa enuki 'e-duru, pe ekid il-Kuuna, ntor, ene tip: "Kuuna ie-gitaa ang'." Ore 'l-tweuak, entuna ie-gitaa en 'e-duru, el-ligatuny, e el-kori, e el-ligijiny, e en-dumak.

A Masai will also kill a beast of prey if he sees it eating cattle or goats, for he says: "It has eaten our cattle." The beasts of prey which eat cattle and goats are lions, leopards, hyenas, and jackals.

The principal Medicine-men of the Masai, Ol-Oonana, the son of M-Baiyuny; (1) wearing the cap of an official of the East Africa Protectorate, and carrying the iron poker; and (2) wearing native dress.

[Facing P. 324]

1:Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Ore kolilo enkitoto enkoitare Sendeyo, nanerejye, enk 'l-kunuk, nanerie 'n-gilaki enye, ainr ak 'l-Dorkl. Ore kolilo enkitoto enkoitare Ol-Oonana, enito nanerejye, nanerie in-gilaki, enna en-nanje 'M-Sairyeap.

Enera Ol-Oonana o Sendeyo 'l-arie kunuk, ainri Sendeyo, enkito te-'lle-ari in-ligisio nami ol-alashe, enkikuri enna enkoitie, enikaye o-ailuna.

Ore ten eina en-nitk Ol-Oonana, nagulo en-gunai enye enipiliki en-eikina.

Ore en-kitki kituk te-'l-ainui naa ol-kuma le-'lag-langai. Ore ten ainiena ol-ainui ol-killiwai pe ejikl 'l-enligonuk nikl, nainiena ol-kuma kanye pe enilig le-tallgonuk o-nanl kanye.

Ene, ten tuak ol-ainui ol-tallgonl te-'l-kuma le-'lag-

Now disease broke out amongst Sendeyo's people, many of whom died, their cattle all perished, and they were defeated by the Germans; whilst those people who remained with Lenana did not fall ill, and they obtained cattle, as Kiteiton had predicted.

The two circle vaged war for many years, and eventually Sendeyo was beaten. He came in open to beg his brother to allow him to live with him, and peace was concluded between the two parties.

Before Lenana dies he will select whichever of his sons is acquainted with the work of the medicine-men to succeed him.

The principal badge of the medicine-man's office is the iron club[1]. If the medicine-man sends a messenger to tell his people anything, he also sends his club so that it may be known that the message comes from him.

Should a medicine-man strike anybody with the iron club, that

[1] On one occasion the iron club was lost. A messenger was sent by Lenana to the Government authorities at Nairobi, and when crossing the Uganda Railway he was overtaken by a train. He jumped on one side and saved his life, but dropped the club, which was never found again. On place was taken the same years by a small iron pokor, but another club has now been made.

I: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

langai, ewuwoiyo, nik. Kiji nuk 'il-Dotyany il-ndigenok kumok to 'i-kuna keiyo,aitori nik, nainke 'il-Dotyany ol-chani, nainkie; kake nabuk Ol-Gumu 'i-ndigenok' nana el-ndigani nichi.

Il-kunono.

Kuiyelo 'i-Kunono pikio nidolige 'ewuna ne 'i-uiona, kake ne-gine ne-'i-kunono, ena ninje nolidolige 'e-wuna, naio-pulige 'i-kullono pikio.

Ore 'e-dikikio nidolidgidoore 'i-kunono to-'i-kitkwet ena e-wuk, e ol-kiriaki, e ol-gurunet, e ne-gurunet. Ore 'e-dikikio nidolidgi ena 'i-kiti, ne 'e-kunio, ne 'e-kilion, ne 'e-nidolidgiroi, ne 'e-wuta, ne 'e-gulyo-dikikio.

Ore 'engilongo nanaio ton-'i-kukwaka ainyudgani, nuki nidolig e-ainyai le-'i-kuju le-Kuiyanio.

Kuii ne-gidoloi wenanio 'i-kunono, kake nuke-kidoloi nanio 'i-kunono kunok, ntji ikwa-kidoloi 'i-Kipsyoki.

Kuiyana il-kullono-Kunono 'e-kuiyo ne-'i-kunono, ewa tip-pewa nidowa nad ilon. It is said that Kinono often struck people with his club, and waited until they were almost to die, when he gave them medicine and cured them. Lenana, however, is a gentle man and does not kill people in this manner.

The smiths[1].

All Masai do not know how to make spears and swords; this is the work of the smiths. It is they who make the weapons, and the others purchase from them.

The smiths use in the forge a stone, a hammer, pincers, and bellows, and they make needles, knives, axes, anklets, weapons, and other things.

The iron which they work with they purchase from the Swahili, or they smelt the ore which they find in the bed of the Kuiyanio river.

Every clan has its smiths; but there is one clan, the Kipsyoki, to which most men of this clan belong.

The other Masai do not marry the daughters of the smiths, for it

[1] The Kunono and Dorobo seem to hold much the same position among the Masai as the Tumbuka (smiths) and Bushi (hunters) among the Swahili. By free consent certain a smith, or shake hands with a smith; some take a wife from this stock, or give his daughter to a member of it. The Tumbuka are spread over the whole of Nyasaland as the Kunono and Nandorobo, and no instance is known of them giving up the trade. Still more debased and poorer are the Bushi, who, like the Dorobo, live by hunting game. Cp. Sutherland, The History of Nyasaland, vol. ii, p. 250.

4: Thomson K.-S (1883-1884)1887
F'LL2 Mosel F'LL2

300. The fat-plastered 'helmet' outfit is open to the objection that it soon spoils in the rain and the warrior adopting the style will have, if the weather is at all doubtful, a 'sou-wester' attached round his neck and dangling down the back of his neck. This is a little hood of finely prepared skin from a goat's stomach and gives full waterproof protection to the head-dress in case of need.

301. In fact, however, the 'helmet' style is heavy and uncomfortable with its tight forehead string and is worn for special occasions and short periods only. The fat is then washed off, a sleep put back on the forehead and the pigtail left to dangle comfortably or be divided into several smaller and lighter pigtails, the bases of which are arranged asymmetrically so that the pigtails tend to fan out instead of hanging clumsily together.

Ik Meder--113 C-6 (1880-ca.1900) 1913 PLS3 Meder PLS3

[Warrior Kraal]

/Xi !oan/
xi dimalgamma (?).

5. Pygmy capensis.

which have a strong stimulating effect. The men of the town, seated at an open fire, in them cases by each xi gilar in common, and, to be sure, at a morning and an evening meal. The hand of cattle is furnished in turn by the participants or their fathers.

The largest feast meal takes place as a rule in the month Night. Since the pasture is poor then, the livestock gives as little milk that the warrior associations live for a whole month on almost only meat.

At the head of the warriors of a kraal stands the speaker (xi nigrescens or xi sinkonyi). The badge of his office is an especially beautifully worked club or dimorcera horn (4)

4. The straight horn of a species of Rhinoceros bicornis not yet described to my knowledge, which the author found at the beginning of 1890 in the steppe southeast of Kilimandscharo, is especially popular for making these clubs. The horns of this species (or variety) differ from those of the ones described thus far by the fact that they are quite straight and in cross-section never round, but rather so strongly compressed laterally that they appear sword-shaped; the front horn is often shorter than the back one.

as sleepy wood. It is wrong like a horse in connection with the speeches accompanied by numerous gestures, in order to give emphasis to individual words. This is also achieved in the manner of speaking, by the fact that one pronounces the emphasized words long drawn out and repeats the emphasized sentence several times. The speech to a larger gathering is always delivered very loudly and vigorously. While the listeners squat on the ground, the orator stands erect, his glance directed alternately toward one or the other of the chief persons among the listeners. When the orator lacks in logic he tries to make up for by verbosity, dialectic, and higher pitch in tone. The members of the audience often give the impression of rapt attention, their glance is almost continually directed on the one

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Ill. 48. Hawaii woman with needlework.

The only European article that one sees now and then, but still always rarely, is the umbrella, which the Hawaii use as protection against the sun.

Native tanned animal skins still today, occupy first place in the clothing. The preparation of the skins that are not supposed to have the fur removed (ovarian cape and leather to sit on) is a primitive chamois dressing. The skins are stretched out and thoroughly dried. Then they are rubbed several times with butter or fat and usually beaten each time. Swelling the skins is known so little as to preserving the superfluous fat clinging to them or the end of the treatment. The finished leather feels greasy and soft.